

## दशश्लोकी Daśaślokī

## Ten Verses –

by Ādi Śaṅkara (788-820)

(In reply to the question: ‘Who are you?’)

(in *bhujāṅgaprayātam* metre)

न भूमिर्न तोयं न तेजो न वायुर्  
न खं नेन्द्रियं वा न तेषां समूहः ।  
अनैकान्तिकत्वात्सुषुप्त्येकसिद्धस्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥

na bhūmirna toyam na tejo na vāyur  
f sg nom n sg nom ~s n sg nom vā m sg nom  
na bhūmiḥ na toyam na tejaḥ na vāyuh<sup>r</sup>  
earth water fire air

na kham nendriyam vā na teṣām samūhaḥ  
m sg nom m sg nom tad m pl gen m sg nom  
na kham na indriyam vā na teṣām samūhaḥ  
space senses their aggregate

anaikāntikatvātsuṣuptyekasiddhas  
n sg abl f [karma] n vīdh pp m sg nom  
anekāntikatvāt<sup>1</sup> suṣupti-eka-siddhaḥ<sup>2</sup>  
due to non-exclusiveness (in) deep sleep -one -established

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham  
[tatpu] m sg nom vīṣṭ adj m sg nom adj m sg nom adj m sg nom ppn 1<sup>st</sup> sg nom  
tad-ekaḥ avaśiṣṭaḥ śivaḥ<sup>3</sup> kevalaḥ aham ॥1॥  
that -one remaining auspicious alone I

Not Earth nor Water, nor Fire nor Air;  
Not Space nor Senses, nor the aggregate of them –  
Due to (their) non-exclusiveness. (I am) one established in deep sleep;  
I (am) the One remaining, auspicious, alone.

非土、非水、非火、非風；  
非虛空、五官、或其聚合 —  
以其非排他性故。沉睡中成就者：  
我（是）那僅存、吉祥<sup>4</sup>、獨自的唯一。

<sup>1</sup> *ekānta* [m] exclusiveness; +*ika* [sfx] relating to; -*tva* [sfx] forms abstract noun

<sup>2</sup> *bahuvrīhi* cpd, possessive turns substantive: ‘one who is established in deep sleep’

<sup>3</sup> Śiva 1. auspicious [adj], 2. deity name. Note: Śaṅkara’s father is Śivaguru, mother is Śivataraka. ‘Śaṅkara’ means ‘causing prosperity’. He is regarded as the rebirth of Śiva.

<sup>4</sup> 1. 吉祥、自在；2. 毀滅、苦行、舞蹈之神



न वर्णा न वर्णाश्रमाचारधर्मा  
न मे धारणाध्यानयोगादयोऽपि ।  
अनात्माश्रयाहम्ममाध्यासहानात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥

na varṇā na varṇāśramācāradharmā  
m pl nom m [[tatpu]] n [dvanda] vcar m m pl nom  
na varṇā na varṇa-[āśrama<sup>5</sup>-ācāra-dharmā<sub>h</sub>]  
castes caste -life stages -conducts -rules of

na me dhāraṇādhyānayogādayo'pi  
ppn sg dat vdhṛ f [dvanda] vdhya n vyuj m ādi m pl nom pcl  
na me dhāraṇā-dhyāna-yoga-ādayaḥ<sup>6</sup> api  
for me mental concentration-meditation-yoga-and so on also

anātmāśrayāhammamādhyāśahānāt  
m [tatpu] śrī m pl nom ppn sg nom ppn sg gen [tatpu] m sg nom [[tatpu]] vñā hāna m sg abl  
anātma<sup>7</sup>-āśraya [[aham-mama-adhyāsa<sup>8</sup>]-hānāt]  
non-ātman -depending on I -mine -false supposition of -thru abandonment of

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥२॥

Not caste, nor the life stages, rules and conducts of a caste;  
Not for me (any) mental concentration, meditation, yoga and so on too –  
Through the abandonment of false supposition of 'I and Mine' based on non-Self.  
I (am) the One remaining, auspicious, alone.

非種姓、非種姓的任期<sup>9</sup>與守則；  
於我，亦非凝思、冥想、瑜伽等 —  
以依於“非我”的“我與我所之迭加<sup>10</sup>”的排除故。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>5</sup> āśrama [m sg nom] one of the four stages in a Brāhmaṇa's life

<sup>6</sup> bahuvrīhi cpd. [m pl nom] used as substantive, ādi [ifc] at end of a bahu cpd

<sup>7</sup> ātma in cpd for ātman Self

<sup>8</sup> adhyāsa imposing, =adhyāropa 'false attribution', 'wrong supposition'

<sup>9</sup> āśrama'

<sup>10</sup> adhyāsa imposing, =adhyāropa 'false attribution' 附加、[佛]增益



न माता पिता वा न देवा न लोका  
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।  
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३॥

na mātā pitā vā na devā na lokā  
*mātr̥ f sg nom pātr̥ m sg nom m pl nom m pl nom*  
na mātā pitā vā na devā na lokā<sub>h</sub>  
mother father deities mankind

na vedā na yajñā na tīrthaṃ bruvanti  
*m pl nom m pl nom vtr̥ n sg nom vbrū pres 3<sup>rd</sup> pl*  
na vedā na yajñā na tīrthaṃ<sup>11</sup> bruvanti  
Vedas sacrifices holy place they say

suṣuptau nirastātiśūnyātmakatvāt  
*~i f sg loc nis-vas pp adj adj [karma] n sg abl*  
suṣuptau nirasta-atiśūnya-ātmakatvāt<sup>12</sup>  
in deep sleep banished -completely void -due to 'having the nature'-ness

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥३॥

“Not mother, nor father, nor deities, nor mankind;  
Not the Vedas, nor rites, nor holy places” – they say;  
For, in deep sleep, completely banished and void is (their) nature.  
I (am) the One remaining, auspicious, alone.

眾云：“非父、非母、非眾神、眾人；  
非吠陀、祭祀、聖地” —  
沉睡中，消失空無為其本性故。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>11</sup> [bathing] place of pilgrimage on the banks of sacred streams (where they expiate their sins)

<sup>12</sup> *ātmaka* [adj] in cpd, 'having the nature of', -*tva* [sfx] forms abstract word '-ness'



न सांख्यं न शैवं न तत्पाञ्चरात्रं  
न जैनं न मिमांसकादेर्मतं वा ।  
विशिष्टानुभूत्या विशुद्धात्मकत्वात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥४॥

na sāmkhyaṃ na śaivaṃ na tatpāñcarātram  
n sg nom n sg nom n n sg nom  
na sāmkhyaṃ na śaivam na tat pāñcarātram  
Sankhya Saiva the Pancaratra

na jainaṃ na mīmāṃsakādermataṃ vā  
n sg nom m [karma] ādi m sg gen vman n sg nom pcl  
na jainam na mīmāṃsaka-ādeḥ<sup>13</sup> matam vā  
Jain as for Mimamsa-follower-etc doctrine or

viśiṣṭānubhūtyā viśuddhātmakatvāt  
vśiṣ adj [karma] vbhū f sg inst vsudh adj pp n [karma] n sg abl  
viśiṣṭā-anubhūtyā<sup>14</sup> viśuddha-ātmakatvāt<sup>15</sup>  
distinct -by virtue of perception pure -from 'having the nature'-ness

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥4॥

Not Sankhya, nor Saiva, nor Pancharatra;  
Not Jaina, nor the Mimamsian etc., or (other) doctrine –  
By virtue of distinct perception (arising) from (my) pure nature.  
I (am) the One remaining, auspicious, alone.

非數論、濕婆、彭加拉埵學派；  
非耆那、彌漫差人或（其他）學說 —  
依本性清淨而明察故。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>13</sup> bahu. cpd [m sg gen] used as substantive, ādi as ifc at end of a bahu cpd

<sup>14</sup> anubhūti [f] (in phil.) knowledge gained by means of the four *Pramāṇas* (perception by the senses, inference, comparison, and verbal authority)

<sup>15</sup> ātmaka [adj] in cpd, 'having the nature of', -tva [sfx] forms abstract word '-ness'



न चोर्ध्वं न चाधो न चान्तर्न बाह्यं  
न मध्यं न तिर्यङ्न न पूर्वा परा दिक् ।  
वियद्व्यापकत्वादखण्डैकरूस्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥५॥

na cordhvaṃ na cādho na cāntarna bāhyaṃ  
ind ind ind ind  
na ca-ūrdhvaṃ na ca-adhaḥ na ca-antar-na bāhyam  
above below within without

na madhyaṃ na tiryakṇa pūrvā parā dik  
ind ind f sg nom f sg nom f sg nom  
na madhyam na tiryak na pūrvā parā dik  
middle oblique east west direction/point

viyadvyāpakatvāḍakhaṇḍaika rūpas  
vi-vi pap n [karma] vāp n sg abl adj [karma] n sg nom  
vīyat<sup>16</sup>-vyāpakatvāt<sup>17</sup> akhaṇḍa-ekarūpaḥ<sup>s</sup>  
space -due to pervasiveness non-fragmented/whole -uniform

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥5॥

Not above, nor below, nor within, nor without;  
Not middle, nor oblique, nor direction east (or) west –  
Due to the pervasiveness of space, (it being) a uniform whole,  
I (am) the One remaining, auspicious, alone.

非上、非下、非内、非外；  
非中、非偏、非東、西方 —  
虛空遍佈故，完整成一色。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>16</sup> vīyat [pap n sg nom] from vi-vi lit. 'going apart'; 'air, atmosphere, ether, (space)'

<sup>17</sup> vyāpaka [adj] pervading, -tva [sfx] '-ness'



न शुक्लं न कृष्णं न रक्तं न पीतं  
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।  
अरूपं तथा ज्योतिराकारकत्वात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥६॥

na śuklam na kṛṣṇam na raktam na pītam  
adj n sg nom adj n sg nom *Vrañj* adj n sg nom adj n sg nom  
na śuklam na kṛṣṇam na raktam na pītam  
white black red yellow

na kubjam na pīnam na hrasvam na dīrgham  
*vkū(m)bh* adj n sg nom *vpī* adj n sg nom adj n sg nom adj n sg nom  
na kubjam na pīnam na hrasvam na dīrgham  
crooked stout short long

arūpam tathā jyotirākāra<sup>18</sup>katvāt  
adj n sg nom ind n [tatpu] n sg abl  
arūpam tathā jyotis-ākāra<sup>18</sup>katvāt<sup>18</sup>  
formless thus light -due to (having) the nature of the appearance of

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥6॥

Not white, nor black, nor red, nor yellow;  
Not crooked, nor stout, nor short, nor long –  
Thus formless, as it has the nature of the appearance of light.  
I (am) the One remaining, auspicious, alone.

非黑、非白、非赤、非黃，  
非曲、非張、非短、非長 —  
其狀如光故，由是彼無相。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>18</sup> ākāra [m] form, shape, appearance; -ka [sfx] 'relating to', -tva [sfx] '-ness'



न शास्ता न शास्त्रं न शिष्यो न शिक्षा  
 न च त्वं न चाहं न चायं प्रपञ्चः ।  
 स्वरूपावबोधो विकल्पासहिष्णुस्  
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥७॥

na śāstā na śāstram na śiṣyo na śikṣā  
*vśās śāstrī m sg nom vśās n sg nom vśiṣ m sg nom vśikṣ f sg nom*  
 na śāstā na śāstram na śiṣyas<sup>19</sup> na śikṣāḥ  
 teacher teaching pupil learning

na ca tvam na cāham na cāyam prapañcaḥ  
*tvad sg nom mad sg nom m sg nom vpac/pañc m sg nom*  
 na ca tvam na ca aham na ca ayam prapañcaḥ  
 you I this phenomenal world

svarūpāvabodho vikalpāsahiṣṇus  
*n [tatpu] vbudh m sg nom vk/p m [bahu] m sg nom vsah adj m sg nom*  
 svarūpa-avabodhaḥ vikalpa-asahiṣṇuḥ<sup>s</sup>  
 own-nature -knowledge of distinction -unenduring, not bearing

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥७॥

Not teacher, nor teaching, nor pupil, nor learning;  
 Not you, nor I, nor this phenomenal world –  
 The knowledge of one's own nature endures no distinction.  
 I (am) the One remaining, auspicious, alone.

非師、非教、非徒、非學；  
 非汝、非吾、非此現象世界 —  
 本性之覺知，不容妄分辨。  
 我（是）那僅存、吉祥、獨自的唯一。

<sup>19</sup> vśiṣ weak form of vśās to instruct



न जाग्रन्न मे स्वप्नको वा सुषुप्तिर्  
न विश्वो न वा तैजसः प्राज्ञाको वा ।  
अविद्यात्मकत्वात्त्रयाणं तुरीस्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८॥

na jāgranna me svapnako vā suṣuptir  
*vjāgr* pap m sg nom *mad* sg dat m sg nom -ka sfx f sg nom  
na jāgran<sup>20</sup> na me svapnakah vā suṣuptiḥ<sup>r</sup>  
the waking for me dreaming-relating to deep sleep

na viśvo na vā taijasaḥ prājñako vā  
m sg nom m sg nom m sg nom -ka sfx  
na viśvaḥ<sup>21</sup> na vā taijasaḥ<sup>22</sup> prājñakah<sup>23</sup> vā |  
Viśva Taijasa Prājña

avidyātmakatvātrayāṇām turīyas  
f [tatpu] n sg abl traya n pl gen n sg nom  
avidyā-ātmakatvāt<sup>24</sup> trayāṇām turīyaḥ<sup>s25</sup>  
ignorance -due to 'having the nature'-ness of the triads Turīya (the fourth)

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥8॥

Not waking, nor dreaming, nor deep sleep, for me;  
Not Viśva, nor Taijasa, nor Prājña –  
as ignorance is the nature of the Three. Turīya!  
I (am) the One remaining, auspicious, alone.

於我，非醒、非夢、非沉睡；  
非醒位、夢位、沉睡位<sup>26</sup> —  
三者無明故；第四位！<sup>27</sup>。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>20</sup> *vjāgr* [2P] to be awake, watchful

<sup>21</sup> the name given to the Self in the waking state, also [n] 'universe'

<sup>22</sup> the name given to the Self in the dream state, from *tejas* [n] light

<sup>23</sup> the name given to the Self in the deep sleep state; cf. *prājña* [adj] 'wise', *prājñā* [f] 'wisdom'

<sup>24</sup> *ātmaka* [adj] in cpd, 'having the nature of', -*tva* [sfx] forms abstract word '-ness'

<sup>25</sup> the 4<sup>th</sup> state of the soul (as pure impersonal Spirit or Brahman)

<sup>26</sup> 醒位 Viśva ( “世間” 意), 夢位 Taijasa ( “光明” 意), 沉睡位 Prājña ( “智慧” 意)

<sup>27</sup> 第四位 Turīya





अपि व्यापकत्वाद्धि तत्त्वप्रयोगात्  
स्वतः सिद्धभावादनन्याश्रयत्वात् ।  
जगत्तुच्छमेतत्समस्तं तदन्यात्  
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥९॥

api vyāpakatvāddhi tattvaprayogāt  
pcl vāp n sg abl pcl n [tatpu] m sg abl  
api vyāpakatvāt<sup>28</sup> hi tattva-prayogāt<sup>29</sup>  
and thru pervasiveness indeed reality -thru connection with

svataḥ siddhabhāvādananyāśrayatvāt  
ind vśidh pp adj [karma] m sg abl pron adj [karma] vśri m sg abl  
svataḥ siddha-bhāvāt ananya-aśrayatvāt |  
self-evident fulfilled -thru state of being no other -due to resting on

jagattucchametatsamastam tadanyat  
vgā/vgam pap n sg nom adj n sg nom n vas asta pp adj n sg nom n adj n sg nom  
jagat<sup>30</sup> tuccham<sup>31</sup> etat samastam tad-anyat  
the world vain/insignificant this entire that -other than

tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ॥9॥

Due to (its) pervasiveness, link with reality,  
(its) fulfilled state (and) self-reliance, (Ātman is) self-evident –  
This entire insignificant world is other than That.  
I (am) the One remaining, auspicious, alone.

以其遍佈故，聯繫真實故，  
以其完滿故，自足故；[彼<sup>32</sup>]自明 —  
凡此塵世不足道、異於彼。  
我（是）那僅存、吉祥、獨自的唯一。

<sup>28</sup> vyāpaka [adj] pervading, -tva [sfx] '-ness'

<sup>29</sup> prayoga [m] lit. 'joining together', 'connection'; in [abl] = 'use, by means of'

<sup>30</sup> lit. 'the moving', =all that moves, this world

<sup>31</sup> vain, trifling, worthless

<sup>32</sup> 指“阿特曼”



न चैकं तदन्यद्वितीयं कुतः स्यात्  
 न वा केवलत्वं न चाकेवलत्वम् ।  
 न शून्यं न चाशून्यमद्वैतकत्वात्  
 कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥१०॥

na caikaṃ tadanyaddvitīyaṃ kutaḥ syāt  
 n sg nom n pron adj n sg nom num car ind fr ka vas opt 3<sup>rd</sup> sg  
 na ca ekam tat anyat dvitīyaṃ kutaḥ<sup>33</sup> syāt  
 one that other than second whence could it be

na vā kevalatvaṃ na cākevalatvaṃ  
 n sg nom -tva  
 na vā kevalatvam na ca akevalatvam  
 only-ness

na śūnyaṃ na cāśūnyamadvaitakatvāt  
 n sg nom n sg abl  
 na śūnyam na ca aśūnyam advaita-ka-tvāt  
 non-entity due to non-duality-related-ness

katham sarvavedāntasiddham bravāmi ॥10॥  
 ind fr ka pron adj m m [karma] vsidh m sg acc vbrū 2<sup>nd</sup> pres 1<sup>st</sup> sg  
 katham sarva-vedānta-siddham bravāmi ॥10॥  
 how entire Vedanta -perfected I speak about

(There is) none other than One, so how could there be a Second?  
 (There is) no only-ness, nor not-only-ness;  
 No non-entity, nor non-non-entity; as there is no duality.  
 The entire perfected Vedanta, how do I speak about it?

無異於“一”，“二”從何有？  
 非惟獨、非非惟獨；  
 非空、非非空 — 以不二元故。  
 完滿吠檀多，叫我何堪說？

<sup>33</sup> from [abl] of ka: 'from where', also 'how? In what manner? much less'

## Grammatical Abbreviations

### gender (liṅga)

masculine feminine neuter

### number (vacana)

singular dual plural

### person (puruṣa)

1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> person

### verb ending

Ā ātmanepada (middle ending), P parasmaipada (active ending), passive

### case (vibhakti)

nominative accusative instrumental dative ablative genitive locative vocative

### tense (kāla)

present imperfect perfect aorist periphrastic-future future

### mood (arthā)

imperative optative subjunctive conditional

### verbal derivative (pratyayānta-dhātu)

causative desiderative intensive denominative

### participle (kṛdanta)

pap present active pmp present middle ppp present passive

psap past active pp past passive

fap future active fmp future middle fpp future passive (future perfect, gerundive)

pfap perfect active pfmp perfect middle

gerund (absolute/indeclinable past participle) infinitive

### pronoun

ppn personal, dpn demonstrative, rpn relative, ipn interrogative, rpn reflexive, pronominal adjective

### compound (samāsa) cpd

tatpuruṣa (vyadhikaraṇa), karmadhāraya, bahuvrīhi, dvanda, upapada

° (ibc) in the beginning of a compound, —° (ifc) at the end of a compound

### absolute construction

locative absolute, genitive absolute

### numeral num

cardinal ordinal

### miscellaneous

adjective adverb indecline particle prefix suffix comparative superlative

### metre

— light (laghu) — heavy (guru), caesura (mati)